

the wrong young man, and lastly, for the welfare of the church, be sure you have the proper young man. The need is a great one, but only proper young men can supply the need. Improper ministers implies impaired churches. Let us therefore pray God to lead us into an intelligent choice of the young man.

Having found the young man, therefore, what inducements shall we hold out that he may be led into the ministry of Jesus Christ? Now in the outset, I should like to say that doubtless in very many instances young men will be found facing difficulties, will be groping behind clouds. In order, therefore, that these young men may see your inducements in their true light, and appreciate them accordingly, those obstacles must be removed, those clouds must be chased away. Hence, if possible, get the young man above the clouds and difficulties rather than 'neath them; lift him to a loftier plane; have him take a broad view of life; fill him with worthy motives, with noble impulses, with sublime aspirations. And from such vantage ground, it only remains to see the young man's difficulties fade one by one. This question I leave with you—who is in a better position than the young man's pastor to carry out the above suggestions?

First of all then, have the young man appreciate his duty toward God. Since God is his Creator make him feel that God rightfully expects from him all he may be and do. If he have such inclinations as promise him a useful career in the ministry, show him that his duty toward God is to serve Him in that capacity.

Secondly, show him the lamentable depravity of the race, the tremendous need of the world. Magnify in his eyes that the only true, noble, heaven-born motive for living is to help uplift the race by leading men to Christ. Then show him that as a minister he may exercise a powerful effort toward the accomplishment of that end.

Thirdly, call to his mind the vast need of the Brethren church. Show him the splendid openings in the church: congregations everywhere wanting pastors and plenty of new fields to open at home and abroad.

Lastly, cite the young man to the College. Splendid instruction under qualified, self-sacrificing, Christian teachers, full of charge. A glowing inducement, a superior chance, a golden opportunity, all for the young man who will embrace it.

Surely these inducements tactfully and prayerfully used and held before young men should lead them to a proper decision. May God use us to induce many young men to give their lives to the ministry of His blessed and eternal Son!

Miamisburg, O.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—*Selected.*

THE REFORMER

SAMUEL LICHTY

"All that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12.

I was born in the country, and lived there until I was a man. There I learned little of the deceptions of life, the wickedness of the world. Our people went to bed in the evening and arose in the early morn. All were industrious, drinking and drunkenness were almost unknown, and on Sunday nearly everybody went to church.

Later in life, I located in a city. To say that I was shocked with the immorality on every hand, is only putting it too mild. It was hard for me to believe what my eyes saw. For instance: I saw when the sun went down the beginning of a nightly revelry which on account of its wickedness and obscurity cannot be told in full in these lines. These drunken orgies lasted late after midnight when decent people had already slept many happy hours. On Sundays I witnessed the young men gather in clubs, drink poor whisky, befoul their rooms shamefully and utter such vulgarity and profanity as would discount an officer in the regular army. Many of these young bloods came from leading religious families, and were considered the cream of society. Poker games and open gambling for stakes were not alone, for the leading business men and some officials of the churches practiced and defended dealing in options and board of trade gambling. The social evil of course was bold and defiant. Fallen women plied their vocation as persistent as the Dago with bananas for sale. If a thousand mothers could have known where their precious boys were those long nights there would have been at least nine hundred and ninety-nine nervous prostrations and doubtless many driven to insanity and suicide. So it came to pass that the change from a steady country place to an average city shocked the moral side of my nature severely. In my gloom I went to church; not simply because that was always my rule, but I felt sure I would there hear these wicked things denounced. To my astonishment that well prepared sermon was all against the Mormons, a thousand miles away. In that audience sat many who were guilty same as the Mormons, but not a word was spoken against the house of abomination or its patrons only three blocks away. I went to another church and there heard a sermon on the ark. A fearful denunciation of those who refused to enter Noah's boat, but never a word against the sins of our own city. I sought in all the churches of the city for a righteous rebuke of the wickedness in our midst and heard never a word. The bacchanalian riot went on. The youth corrupted, bodies destroyed, souls perishing, the conditions a growing menace to government, and I began to fear there was no one to raise a protest.

Finally, a few bold, indignant people formed an organization to battle against these crying evils. They held meetings, had

prayers, songs, speeches, distributed printed matter, and in every way strove to awaken the better class of people to the horror of the situation. Well informed persons need not be told that a fierce persecution began right here. Reform was not to be tolerated. The heathen sought to do us bodily harm. Business men said our plans would ruin the town, and the enforcement of law was not to be thought of. Some deacons and elders declared such radical reformers were only a disturbing element, a blight in church and state. Many of the churches were closed against our meetings, and in every way the propaganda for sobriety and righteousness was hindered. The boycott became severe. The sporting element threatened all merchants with ruin if they were caught giving aid or sympathy to the reformers. Men with "Holiness unto the Lord" written upon their foreheads ordered their wives to quit the W. C. T. U., because mother's activity against evil and her efforts to save her children from a living hell brought boycott and danger to father's business.

Just then I began to wonder why no other association of people in the community was being persecuted. I knew James said, "All who live godly in Christ shall suffer persecution." The reformers were nearly all religious people. They aimed to live godly lives but their principle object in this effort was to purify the town. I began to wonder if perhaps it was God's plan and work to purify the town and possibly he was using us poor weaklings to carry his message to the citizens.

In all my wondering and reflections I could not fully decide why the church of the living God which once suffered such severe persecution was not suffering anything that can rightly be called by that name now.

These reflections will emphasize the fact that cities are a menace. Large cities are a menace to any government. No prophet is so bold as to predict that this republic will endure another century if the ever increasing wickedness in our cities cannot be checked. It should make the people shudder as they learn to know that honest, sober, law-abiding, sin hating men cannot be elected to office in cities. In large cities it must be known to a certainty that a candidate will make oath to enforce law and then will do no such thing but fiercely oppose all kind of citizens' leagues that are organized for law enforcement. City officials must be known to shield and protect the viscious and lawless or they cannot be elected. This is the rule, the opposite is the exception.

But the main object of this essay is to show that any who desire to have persecution and thus prove they are living a godly life under the smiles of the Father as the Master did, can get it in this present age just the same as Christ and the founders of the church did two thousand years ago. Human nature is the same in all ages.

Have you been thinking about your pleas-